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NĀMACĀRADĪPAKA

INTRODUCTION

The *Nāmacāradīpa* (The Action of Mind)¹ was traditionally attributed to the therā Chapaṭa² also later known as *Saddhammajotipāla*³ who lived in Arimaddanapura (Pagan) in Burma. This is one of the nine *Abhidhamma* manuals entitled in Burmese 'Let-than' or 'Little finger summaries'.⁴ In the beginning of Parākramabāhu's reign (1165 A.D.) Thera Uttarājīva left Pagan for Mahāvihāra,⁵ Anurādhapura, taking with him as a gift to the Sinhalese monks a copy of *Saddanīti*, a comprehensive Pali grammar⁶ written by Aggavaṃsa in 1154 A.D. He was accompanied by his pupil, Chapaṭa, a young novice (*sāmaṇera*). After sojourn in Sīhaladīpa, Uttarājīva left the Mahāvihāra for Burma; but Chapaṭa remained there from 1170 to 1180 A.D. learning the *Tipiṭaka* and he received his *Upasampadā* at the hands of the Sīhalasaṅgha. Chapaṭa wished to confer it on his brethren of Pagan and establish a fraternity in Burma. For this purpose he brought with him four theras of great learning and piety. Five is the minimum required number for ordination according to the *Vinaya*. They were Rāhula, born in Sri Lanka; Ānanda, born in Kañcipura; Sīvalī, born in the sea-port of Tāmralipti, India; and Tāmalinda, a Cambodian prince.⁷ The nucleus of the Sīhalasaṅgha was formed during the reign of Narapati-Si-Thu (1174-1211).⁸

Chapaṭa was the reputed author of *Vinayasamuṭṭhānadīpanī*, *Pātimokkhaṇḍikā*, *Vinayagūḍhatthadīpanī*, *Sīmālaṅkarasaṅgahaṭṭikā*, *Mātikatthadīpanī*, *Paṭṭhānagaṇanāyā*, *Abhidhammattha-*

¹ Also known in Burma as *Nāmacāradīpa* or *Nāmacāradīpanī*; Forchhammer, Essay, p. 35; *Piṭakatthamain*, Rangoon, 1906, p. 45.

² Sometimes pronounced as Chappaṭa or Chapada, the name of the village where he was born.

³ Honorific title given by the king Narapati.

⁴ See Introduction of *Abhidhammatthavibhavinī-ṭikā*, ed. H. Saddhātissa, Pali Text Society, 1989, p. xiii foll.

⁵ This was founded by the king of Sīhaladīpa, Devānampiya Tissa, for the Arahant Mahinda, Aśoka's son.

⁶ See M. Bode, *Early Pali Grammarians in Burma*, JPTS 1908; *Saddanīti*, ed. Helmer Smith, Lund, 1928-66.

⁷ *Sāsanavaṃsa*, ed. M. Bode, PTS, p. 65. See *Pali Literature of Burma*, reprint, London 1966, p. 18.

⁸ Professor Hall, *History of South East Asia*, Macmillan, 1964, p. 143.

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The Council of the Pali Text Society invite applications for Research Fellowships from suitably qualified persons, working in the field of Pali studies. Applicants will usually be in the fourth year of a course of graduate research, or its equivalent. The course of research will be expected to lead to a publishable book, on the publication rights of which the Pali Text Society will have first option.

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The Council of the Pali Text Society plan to continue publication of the *Journal* on an *ad hoc* basis, as and when sufficient material of a publishable standard is received.

The *Journal* will publish short Pali texts, translations, and commentaries on texts, catalogues and handlists of Pali books and manuscripts, and similar material.

Papers should be sent to Mr K.R. Norman, at the above address.

To reduce printing costs, contributors are urged, whenever possible, to present their papers in a camera-ready copy form.